



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or, sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Kind deeds are fertilizers to the soul.

Stinginess is first cousin to dishonesty.

Money is like water; if it stays in one place it does no good.

Mothers' acts point their children either to heaven or predition.

Men must want to do right before they will try much to do so.

Preachers who do not study are like geese, have more lip than brains.

Some people are like wheat, grow brighter as they get nearer the harvest.

Individuals who do not love their churches, do not love their own souls.

Over one hundred new Protestant missionaries have reached China since May, 1890.

The dancing church member is not generally very useful during the revival meeting.

When one don't want to believe in Christianity he can always find some objection to it.

The man who prays "thy kingdom come" and yet refuses to give a cent for missions is a hypocrite.

Some men are so busy airing their doubts that they never have time to help any suffering fellow man.

Your religion is tested by your conduct at home, more than by your demeanor in the "amen-corner."

The reason the Lord does not give to some people, is because He knows they are too mean to pay the rent.

When a man gets the idea that he is indispensable to any establishment or enterprise, it is time for him to quit.

If Christian people were as eager to save bad people are to destroy our young men, fewer numbers of them would go to ruin.

He bitterly denounced "excitement" in the revival, but he shouted himself hoarse when the result of the election was announced.

China has a magnificent fleet of merchant steamers, large dock yards, arsenals, and a complete net work of railroads over the entire empire.

The Catholics claim to have 2,754,000 adherents in mission fields. These in some instances have proved the bitterest foes of the Protestant missionaries.

There are in India 79,000 widows under nine years of age. An earn-

est effort is being made to prohibit the marriage of girls under twelve years of age.

The Chinese are a nation of students. Last month in the city of Nanking there were between 29,000 and 30,000 students attending the triennial examinations.

The late riots in China have turned out to the furtherance of the gospel, the Emperor's proclamation commanding all lovers of good order to protect the property of the missionaries.

Some of our young people have read till they are crazed, of learned blacksmiths who, at the forge, conquered thirty languages, and of shoemakers who, pounding sole-leather, got to be philosophers, and milliners who, while their customers were at the glass trying on their spring hats, wrote a volume of first-rate poems. The fact is, no blacksmith ought to be troubled with more than five languages; and instead of shoemakers becoming philosophers, we would like to turn our surplus of philosophers into shoemakers; and the supply of poetry is so much greater than the demand, that we wish milliners would stick to their business. Extraordinary examples of work and endurance may do as much harm as good. Because Napoleon slept only three hours a night, hundreds of students have tried the experiment; but instead of Austerlitz and Jena, there came of it only a sick headache and a botch of recitation. —Herald.

The following from Sam P. Jones to the *Charlotte Chronicle* will be read with much interest:

"I shall ever have an abiding interest in the prosperity and happiness of the citizens of your charming city. In my peregrination I have nowhere found a better class of people or a more cleanly city than Charlotte. I know many of her citizens have been deeply pained and mortified by the disgraceful confession that the closing of the saloons, of Charlotte would necessitate the closing of the public schools. Affirming to the outside world that it is necessary to debauch

the parents in order to educate the children! Shut up the doggeries and you close the public schools! The declaration was instigated by the devil, and is only repeated by his henchmen. If the alternative is vice or ignorance, which will you choose? Ignorance and innocence is a thousand times preferable to education and debauchery. When the day shall come in American history that the license money of this damnable traffic is essential to the maintenance of any of our institutions then we have entered into the league with death and the covenant with hell. Then the death knell of all we prize will be sounded, and the devil will fiddle and dance over the grave of all that good men cherish and God approves. The opposition to the action of your commissioners is as natural as the rage and roar of the infuriated lion, when the prey is wrenched from his hungry jaws. Let the good people of your community stand firm by the commissioners, and you will eventually exterminate this fearful curse from the grand old State of North Carolina.

Wanted.

A copy of the *Raleigh Minerva* of August 10th, 1809. I will be very much obliged to all who have files of old newspaper if they will make search and send me this number if it can be found, or let me know if it cannot be sent where I can examine it. This old paper may be of much importance in reference to a great event in North Carolina history.

S. M. FINGER
Raleigh, N. C.

Now Music for Lent and Easter.

We find on our table 2 new Anthems for Quarter or Chorus Choirs, composed by J. WIEGAND, and published by J. FISCHER & BRO., No. 7 Bible House, New York. They are compositions of the highest order of merit, eminently melodious and yet dignified and sublime. The popularity of Mr. Wiegand's Sacred Music places him in the enviable position of one of our most successful composers. His melodies are pleasing, fresh and effective, his harmonies and accompaniments musically.

OUR PULPIT.

Why I Am a Christian.

BY REV. R. A. RICKS.

TEXT.—“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” 1. *Peter* III. 15.

Every person in the house has reasons, be the reasons good ones or poor ones, for being what he is. The farmer has his reasons for being a farmer, the merchant has his reasons for being a merchant, the doctor has his reasons for being a doctor, the lawyer has his reasons for being a lawyer, the mechanic has his reasons for being a mechanic, and so on through all the vocations of life. Now, he who is out of Christ has what he offers as reasons for remaining out of Christ, and the Christian has his reasons for being a Christian. Peter in his epistle says, “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” I don’t believe in a person’s doing or being anything without a reason; and to-day I shall present for your consideration some of my reasons for being a Christian; and, in my opinion, these reasons ought to be sufficient to induce every person to be a Christian.

1st. It fits one, as nothing else can, for life’s work. Life has its work; and his life is a failure who fails to do his work. This being true, people should fit themselves as perfectly as possible to do the work that may be theirs to do. People do this to a certain extent. When one has decided what he will do and be in the world, he generally tries to fit himself, so far as he thinks necessary and may be able, for the position he expects to occupy. When one decides to be a doctor, he studies medicine; when one decides to be a lawyer, he studies law; when one decides to be a mechanic, he studies mechanics; and so on with all the pursuits of life. Now, such preparation as this is necessary and proper; but, be your life work what it may, provided that work is proper to be done, there is another preparation essential to success in its highest sense, and that preparation is the Christian religion. Be your choice of pursuits what it may, provided always that it is a right pursuit, you cannot afford to neglect this preparation. The time is fast approaching, and now is, in a great measure, where one of the questions asked applicants for every position worth having will be, “Are you a Christian?” and those who can an-

swer this question affirmatively, other things being equal, will be given the preference. Most men who carry on a morally legitimate business in a morally legitimate way prefer that their employes be Christians. I believe that, were I to appeal to the business men of Franklin upon this point, they would say that this assertion is correct. But a short time ago, two men applied to the infidel, Robert G. Ingersoll, for a position that he had to give away. One of these men was a Christian; the other, like himself, was an infidel. The Christian was accepted; the infidel was turned away. So you see, Christian friends, that, as Moses expresses it, “Their rock is not as our Rock, even our enemies themselves being judges.” The Christian religion teaches those principles which, if practiced, brings success in business. It teaches honesty—“Render to all their dues”; it teaches industry—“Be * * not slothful in business; it teaches economy—“Gather up the fragments that nothing be lost”; and it teaches fidelity—“With good will doing service, as to the Lord, not to men”; and all who know anything of business, knows that these are excellent principles, and are essential to success. And then too, each vocation—each pursuit of life—has its temptations to do wrong; and there is nothing that affords so sure a safeguard against these temptations as the Christian religion. Therefore, to such of you as are preparing for life’s work, I would recommend as a further, and as an essential preparation, the Christian religion; and be assured that, however well you may be prepared in other respects, if this is neglected, your preparation will be woefully incomplete.

2nd. It makes one better, and consequently, happier.

The great object of every person’s life is happiness, and all are engaged in the pursuit of it. Now, there is an old saying—and also a true one—that, “To be good is to be happy.” This being true, those who would be happy must be good; and the better they are, the happier they will be. Now, the Christian religion is intended to make people better; and this it does, if they but follow its teachings, and yield themselves unreservedly to its influence. It makes a man better in the family circle, and better in the social circle. It makes him a better neighbor and a better citizen. In short it makes him better in any and all of the relations of life. Even its enemies acknowledge this. There are numbers who deny the doctrines of Christianity, but they do not deny that it makes men better; no, they cannot deny this. If the Christian religion affected us only in this life—

if there were no life beyond the grave—if there were no crown to be won, and no home in heaven to be gained—it would pay us even here to be Christians; for the Christian religion brings its own reward. There is no question about that. I tell you, my friends, if this religion were to be banished from our land, I shouldn’t want to stay here. I should move as soon as possible. I should want to take passage upon the first boat that would take me to a country where God is worshipped, and the Christian religion is taught. As I have quoted before, “To be good, is to be happy”; and as the Christian religion makes a man a better man, it must of necessity make him a happier man. And there is nothing strange about this. This religion teaches one to do his duty—to do right—to do good; and when he does this, happiness follows as a natural consequence. Every person in the house will bear me out in this assertion. There is not a person present who ever did a good deed that he did not feel happier for it. That would be an impossibility. It is just as impossible for one to do his duty—to do right—to do good—and not feel happier for it, as it is for the sun to shine and not produce light and heat; no, it cannot be. So you see, my friends, that the Christian religion makes people happier by making them better.

3rd. It prepares one both for adversity and for prosperity.

Life is not always the same, my friends. Life is made up of sunshine and shadow, of light and darkness, of pleasure and pain, of joy and sorrow, of prosperity and adversity. Now, the Christian religion prepares one for either of these. Is adversity your lot? Do its winds blow hard upon you? Are you passing under the rod? Is your pathway dark and the end out of sight? Hear! God speaks, “Wherein the Lord loveth He chasteneth, and scourgeth every son whom He receiveth”; for, “Tribulations worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;” and, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” These are some of the comforts that the Christian religion affords to its professors when the dark clouds of adversity hover over them. Paul felt all of this when he said, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.” Yes, my friends, the Christian religion prepared Paul for the

hour of adversity; and, if you will, it will afford you the same preparation; for this religion teaches us that the Lord uses adversity, as the refiner does fire, to purge the dross from our nature, that the gold may be made purer, “meet for the Master’s use.”

Then too, it prepares one for prosperity. And this is a very necessary preparation. Prosperity is more dangerous than adversity. Numbers stand up under adversity, who would fall beneath prosperity. Saul, the first king of Israel, when he was simply Saul, the son of Kish, was, according to Scripture, “a choice young man”; but, when he was made king of Israel, he became proud, self-willed and disobedient, doing things that were not proper to be done, and that were contrary to the will of God; and the Lord removed him from the kingdom, and made room for His servant David. You see, Saul couldn’t stand prosperity; and, I tell you, my friends, Saul has a numerous offspring living down here in the nineteenth century. Now, the Christian religion prepares one for the dangers of prosperity. It tells us that a man should not “think of himself more highly than he ought to think,” for, “God is no respecter of persons”; it reminds us of our immortality, and of our final accountability to God; and it assures us that, however great our prosperity, when this body shall have returned to dust, this soul must return to the God who gave it, there to give an account for the deeds done in the body. By thus reminding us of these solemn facts, it has a tendency to beget in us that humility in prosperity, that should ever characterize creatures so insignificant in themselves, and so dependent upon the bounty of God for everything they have or are. In this way does the Christian religion prepare one for prosperity.

4th. It sustains one in the hour of death.

Men instinctively shrink from death. There is something about it that they fear to encounter. But, be their fears ever so great, yet they must encounter it. This is not something that we may possibly escape; for we all must, sooner or later, face this grim King of Terrors; and, humanly speaking, we must face Him alone. However willing our friends may be to do so, yet they cannot help us in the hour of death. They may accompany us to the brink of this turbid stream; but they can go no further. They may take us by the hand, and speak words of hope and consolation as we launch our bark upon its mystic waters, but here their companionship must cease; for we must tread this pathway without a human companion. It seems

hard, that, in this hour, when we most need companionship, it should be denied us. But my friends, the Author of the Christian religion has promised us companionship even in the hour of death. He Himself has promised to be with us. Says He, "Lo, I am with you always, even unto the end of the world." And He says again, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." And it was this assurance that led David to exclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." And others have been comforted and sustained by the same blessed assurance. A little girl about ten years old lay dying. A short time before she died, she seemed very much alarmed. She said that there was a broad and dark stream before her, and that there was no one to take her across. But just as the death angel was gathering her in his arms, she clasped her hands, and with a smile of angelic sweetness playing about her lips, she exclaimed, "Oh! mother, I am not afraid now; for it is only a little brook after all." "The sting of death is sin; and the strength of sin is the law"; but the Christian religion removes this sting, and robs death of its terrors. And this is the religion that I want my friends—a religion that assures me that death is but the entrance into life, and the gateway to Heaven.

5th. It promises one a glorious immortality, and a happy re-union with loved ones who have died in the Lord.

The soul revolts at the idea of annihilation. It is not satisfied with this brief existence. It longs for something higher—better—holier—than this imperfect state. This body, we know, must die; for *all* material things must perish. We see evidences of this fact every day; for day after day people are falling upon our right hand and upon our left. But this body is not I, my friends. It is only the house I live in—it is simply the house of the soul; and when this house shall fall in ruins, then will I seek another habitation; "For," says Paul, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens"; and we know this because the Master Himself has said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." No, my friends, the death of the body is not the annihilation of the soul; for the soul is imma-

terial and can never die, but must live on forever. "I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." And we know that this is a glorious immortality, because we are to be fashioned after God's own glorious body; for, "As we have borne the image of the earthly, we shall also bear the image of the Heavenly." This is what the Christian religion teaches in regard to the immortality of the soul. Then too, this religion promises us that, if faithful, we shall, by and by, be happily re-united with those of our loved ones who have fallen asleep in Jesus. What a blessed promise this is! This thought was David's great consolation in the death of his child. He said, "I shall go to Him; but He shall not return to me"; and this consolation may be yours in regard to your departed loved ones. We all have loved ones in Heaven. I don't suppose that there is a person in the house who has no loved ones in Heaven. You all have either a father, or mother; a husband or a wife; a brother or a sister; a son or a daughter; or a very dear friend there. It may be that you stood by them to the last, ministering to their every want; and then you could do no more. The spirit returned to the God who gave it, and you were left to mourn. My friends, if you will only be faithful, you shall meet with those loved ones again. I expect that, when you get to Heaven, they will be the first to meet you. It may be that they will be standing at the beautiful gate, waiting and watching for you; and oh, what a happy meeting that will be! It is said that there are no tears in Heaven; but I don't see how we can help shedding tears of joy, when we meet with dear ones from whom we have been separated so long, and from whom we expect to be separated no more forever. Yes, it is going to be mighty hard to keep from shedding tears then. God grant, my friends, that you all may taste the joys of that meeting.

6th. It prepares one for Heaven.

When we expect to go to a place we make necessary preparation; and the nature of the place generally determines what preparation must be made. Now Heaven is a good place, my friends. Its society is most select. None but good people are admitted there; therefore if you wish to go there, you yourselves must be good. Now, the Christian religion will prepare you for Heaven by making you good; and nothing else can prepare you. Unless you make necessary preparation you would not be satisfied in Heaven, even if you would get there; for the society would

not be congenial. Did you ever visit a place where the society was not congenial? I have; and, I tell you, it was not very pleasant; and neither would the society of Heaven be pleasant to us unless it were congenial. I believe that God has done the very best He can for the souls of the lost. He has prepared them a place where they can be forever with congenial spirits. I believe that a lost soul would be more miserable in Heaven than in hell; and I believe, furthermore, that if one were to be taken from hell and placed in Heaven, it would make its escape at the first opportunity; and return of its own accord, to its former abode. An evil spirit would be as miserable in Heaven, as a good spirit would be in hell; for there would be no congeniality there. Yes, my friends, unless one is prepared for Heaven, hell will be a more pleasant place for him. Therefore, if you would enter Heaven—if you would stand in the presence of God the Father, God the Son, and God the Holy Ghost—if you would move into the society of angels—if you would enjoy the company of just men made perfect—if you would be numbered with the general assembly and church of the first-born which are written in Heaven—then you must seek that preparation which the Christian religion, alone can give.

These, my friends, are some of my reasons for being a Christian.

—♦—♦—♦— "Who is to Blame?"

There is no greater enemy to the human family, physically, socially, morally, and intellectually, than the rum traffic. It is filling the almshouses with paupers and taking its hundreds and thousands to untimely graves, and other hundreds and thousands to the drunkard's hell. The inspired penman has said that no drunkard shall inherit the kingdom of God (1. Cor 6:10.) Go to the homes of the inebriates this winter day and you will see thousands of children barefooted, their clothes in tatters and rags. Behold how they weep. Through their sobs and tears you would hear them say, "Mother, oh, mother, give us some bread!" She is weeping. She says, "My dear children, I have no food to give you. Your father has spent all at the saloon." What can they do? The poor-house takes the children, man, and wife, and this is the end of the drunkard's life.

Again, look at the young men on the streets; they are reeling, staggering, and falling in the gutter. They are drunk. These young men are somebody's sons. Christian fathers and mothers, how would you feel to see *your* son come home drunk? All

these things are tolerated and done under the towering steeples of thy sanctuary, O Lord!

Christian reader, can you look upon all the destruction of human happiness in this world and the world to come by the rum power and have no tears to shed, no prayers to offer, no ballots to cast to suppress the demon of intemperance which is ruining our government and our people?

Who is responsible for the dreadful effect of the liquor traffic among the islanders of the Pacific Ocean and for its deadly influences in Africa? We hold that our government is responsible. Until recently the public was in almost total ignorance of the unchristian conduct of our government toward these heathen nations. But the light has been turned on and a state of things discovered which should make a Christian blush with shame. Less than fifteen years ago an effort was made by the British government to prohibit the liquor traffic among the Pacific islanders. This traffic had been carried on for years without restriction. It had become the source of indescribable debauch to the natives, rendering largely abortive the labor of the missionary. They neglected their vocations and their schools, and became so poor as to be without the means to purchase the necessities of life. England sought to change all this by the suppression of the liquor traffic, but success must hinge upon the cooperation of other nations. Other powers engaged with her in this traffic were Germany, France, and the United States. Germany and France readily entered the compact. Did our Government sign the treaty? I am sorry to say she did not. She fell back on her dignity and said, "We will not interfere with commerce;" and the damnable effect of the liquor traffic still goes on with these islanders.

Why did not the government ratify this treaty? It was afraid of losing the support of the liquor power. Who is responsible? The reader can judge. The Brussels Conference was an assembly of seventeen noted governments of the world to suppress the export of rum into darkest Africa. The Brussels Treaty required unanimous ratification to make it binding. Of the seventeen nations concerned in this beneficent compact all readily met the conditions but the self-styled Christian Republic whose currency bears the national motto, "In God we trust." The treaty awaited the ratifying vote of the Senate of the United States of America. Did our government ratify the treaty? No; not until the last moment, and then apparently through the compulsion of moral sentiment.

By this tardiness our government

sank so low that intelligent and Christian nations looked upon her with contempt. The effect of this was the ports of Africa were kept open to the liquor traffic of the world. Hear the despairing emir's appeal to Bishop Crowther. He writes: "Barasa! barasa! barasa! (Rum! rum! rum!) It has ruined my country; it has ruined our people very much; it has made our people become mad. I have told all the Christian traders I would agree to everything for trade but barasa (rum). . . . Tell Crowther, the great Christian minister, he is our Father. I beg you, Malam Kipo, don't forget this writing, because we all beg that Crowther should beg the great priests that they beg the English Queen to prevent bringing barasa into this country. For God and the prophet's sake he must help us in this matter—that of barasa."

Why this deep wailing from an African ruler? Simply because the ravages of rum are beyond description. During the year 1888, in Kimberley, South Africa, alone, five hundred and eighty natives were picked up dead from the effects of rum. A letter from Abeokuta: "The country is inundated with rum and gin; the inhabitants are dying; there is no longer any order, and anarchy reigns everywhere."

We now quote from the pen of Mr. Walton, a director of missions: "This drink and the vices that follow it are turning South Africa into a hell." But "why do the heathen rage and the people imagine a vain thing?" More than twelve million gallons of intoxicants are annually exported to Africa. A vast amount of this, with the enormous profits therefrom, come from American distilleries. One Massachusetts establishment has a seven year contract to supply Africa three thousand gallons of rum per day. What logical reason can our government give for not prohibiting the exportation of rum? We say they cannot give one. Both parties are afraid of the rum power. June, 1890, a resolution requesting the President to invite an international conference to meet at Washington, to form an alliance for the suppression of slavery and the liquor traffic with uncivilized people, and to establish schools among them, was deliberately tabled and killed. Near the close of the session Mr. Blair presented to the Senate and Pickler to the House, a bill to prohibit the exportation of intoxicants into Africa and the Pacific Islands, but the bill was ignored in both branches of congress. There is an apology due from congress to the Christian world for its inhuman and unchristian conduct towards the heathen. Will it give it? I fear not. Our government, with our state legislatures, is

responsible for all the crime and wickedness that grows out of licensing saloons all over our country. Think of a Christian Republic selling indulgences! For all the sin, debauchery, and crime, the broken hearts and bitter tears that grow out of this license system she is responsible.

"Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14: 34. Hark, the Lord speaks to his people who are in spiritual Babylon, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

We call to the four millions of professed Christians of these United States to come out and pitch their tents on higher and holier ground, and help hold the Christian banner to the breeze, and let us give one harmonious shout for God, Christianity, temperance, and the salvation of millions of souls.

THOS. WHITMAN.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Concert of Prayer for Missions for March

TOPICS.

I. Consecration.

II. Fiji (Feejee) Islands. Learn where located, also something of their history, the inhabitants, government, religion, etc.

III. SUGGESTIVE PROGRAM.

1. Sing, "Am I a Soldier of the Cross." 2. Read topic. 3. Prayer. 4. Sing, "Take my Life and let it be Consecrated Lord to Thee."

IV. BIBLE READING.

1. The call to Consecration. 1 Chronicles 29:5, Luke 9:23, Matthew 6:31-33, 2 Corinthians 6:16-18.

2. Entire Consecration. 1 Cor. 10:31, 2 Timothy 2:19, Luke 5:11.

3. Reward promised for Consecration. Mark 10:28-30.

4. Joy of the Consecrated. Psalms 84:10-12. Colossians 3:15-17.

5. Four Bible examples of Consecration 1. (Joshua) Numbers 32:12, 2. (Daniel) Daniel 6:10, 2. (Stephen) Acts 7:55, 4. (Paul) Acts 20:12-24.

6. Gods care of his Consecrated ones. Philippians 1:6, John 10:27-29, Jude 24.

V. Prayers, singing, addresses, essays or readings on topics and missionary subjects.

VI. Collection. Sing, "Draw me Nearer" or "Nearer my God to Thee." Benediction.

A CONSECRATED MISSIONARY.

"Rev. John Hunt, a missionary, lay dying in Fiji, as his friends stood

looking at him they marked how he silently wept. In a little while when his emotions could no longer be withheld, he cried: 'Lord, bless Fiji! save Fiji! Thou knowest my soul has loved Fiji.'

He had confided his wife and children and himself to the care of God, but there was something that clung about his heart more closely than these. He had lived for Fiji, and his every thought, and desire, and purpose, and plan, and effort had been for the conversion of Fiji.

All through the weeks of sickness he had continued to pray for the people of those Islands; but now his prayers were to cease also, and, in his feebleness the spirit within him struggled with the burden. Mr. Calvert said: "The Lord knows you love Fiji; we know it; the Christians and heathen of Fiji know it. You are so weak you must be quiet; God will save Fiji. *He is saving Fiji.*"

At this the dying missionary was more calm, but the burden was there yet, and his spirit, strengthened with the powers of an endless life, cast the great load down at the cross.

He grasped Mr. Calvert with one hand, and lifting the other—mighty in its trembling—he cried aloud; "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Fiji! Save thy servants, save thy people, save the heathen in Fiji!" After this he gradually quieted down and his peace was unbroken."—*Mission Echo.*

EMILY K. BISHOP.

127 Williams St., Dayton, O.

A Self-Sacrificing Boy.

"Shovel the snow off your walks, Mr. Dean?" asked Ray Murrey as he stood, shovel in hand, before Mr. Dean's door. The soft white flakes had fallen all night, and the winds had drifted them into heaps upon the steps and sidewalks. The morning was clear and extremely cold, and persons who chanced to be out that early hurried by, throwing their arms or holding their hands over their ears.

"If you would like the job, yes," said Mr. Dean. "It must be gotten off by some one, and the sooner the better, for when it's tramped down it's hard work. But I think it's pretty cold for so young a chap, son. You'll freeze the very blood in your veins if you stay out long. But I'll not stand here to argue the matter. Go ahead, and come to me for the pay," and Mr. Dean, glad to get back to the bright fire in the grate, shut the door and again picked up his morning paper.

"Plucky little fellow, he," Mr. Dean remarked to his wife as he

glanced out of the window ten minutes later. Ray was working so rapidly that Jack Frost scarcely could have found an opportunity to have nipped his toes and fingers. Then, his heart was in the work, for he had a worthy object in view, and that helped to keep his blood warm.

Later Mr. Dean, declaring that he had half a mind to let business take care of itself until after dinner, put on his fleece-lined overshoes and his great beaver coat, with broad cuffs and collar of fur, and had pulled his sealskin cap over his ears, ready to start to his office, when the bell rang, and he opened the door to find Ray, who had cleared away all of the snow and was ready for his money.

"Step in by the fire, boy. You are cold, I know. How much do I owe you?" said Mr. Dean.

"Ten cents, sir," was the reply.

"Pardon me, son, but you'll let it go toward buying you a pair of mittens, won't you? Those you have on are worn too thin to be much protection."

"Oh, no; this money is for my missionary barrel. I must have pretty nearly fifty cents now. Mother is going to make me a nice pair of warm mittens out of cloth," spoke Ray.

"Last summer when the sun was intensely hot you worked in my garden all day, and now you are out when it is bitter cold. Does all the money go to that missionary barrel?"

"Half that I got last summer did, sir. You see, the only way I have of making money is when I get an odd job now and then. We open our barrels next Sunday, and I want to have as much as possible, for there are some churches away out West where they are not able to have preaching only once in a long while, and some places where they haven't any house to meet in at all, and they haven't any money to buy papers and lesson books for the Sunday schools. You see, if all of us children here save the pennies and dimes which we get and put them together we can do a good deal for those poor people. None of us can give very much, but my teacher says every little helps."

Mr. Dean had listened to the boy's simple story, and he felt like taking off his hat and saying: "Bravo, my little man!" He thought of how he was annoyed the day before when Deacon Parsons asked him to subscribe five dollars toward the little church they were building on Fifth street, and how he turned him away, saying he could not spare the money. "This child puts me to shame," thought he. "He makes a sacrifice when he sends away his hard-earned pennies. I could give hundreds of dollars and not miss them." Then,

turning to Ray, he said: "Ten cents I owe you? Well, take this and use it as you wish," and he put a dollar into the boy's band.

"My, but wasn't he kind!" exclaimed Ray as he showed the money to his mother. Won't this do for a lot of good? I'll tell the teacher when I give her the barrel that I didn't earn all of it, but a kind man gave me a part."

Ray never knew how much the "lots and lots of good" which that one dollar did, but it not only helped to build a church home away on the western frontier, but it opened a rich man's heart and a pocket book, and it was the beginning of large and cheerful giving to the Lord.—*Christian Oracle*.

THE SUNDAY SCHOOL.

Lesson X.—The Downfall of Judah.

JEREMIAH 39:1-10.

GOLDEN TEXT:—Behold your house is left unto you desolate. *Mat. 23:38*.

It is sad to think about the fall of wicked men—especially men who might have been good and great. Zedekiah was a man of extraordinary talents and yet his character was so twisted and contorted that no real good was to be found in him. The fact that he was king of Judea made him feel like he was really somebody and could do something by himself. This is a big mistake which a great many make. No person can do anything of his own accord, he is influenced to do what he does do, either by God or Satan. If God has no part in a man's life, Satan has it all, and if Satan has no part, God has it all. There is no neutral ground which a fellow can stand on.

Now this Zedekiah had been placed on the throne of Judea by king Nebuchadnezzar, and Zedekiah had promised him faithfully to rule the country for the king of Babylon's benefit. But Zedekiah soon became puffed up by his own imagined greatness. He felt like he was mighty enough to get along without Nebuchadnezzar, so he revolted, and became an ally to the king of Egypt. This act gives us at once an insight into the disposition of the man. The Zedekiahs are not all dead yet. When the king of Babylon found out what Zedekiah had done, he prepared at once to destroy the whole Jewish nation. This would have been the course which any other ruler, either then, or in these times, would have taken.

"In the ninth year of Zedekiah king of Judea, in the tenth month, came Nebuchadnezzar king of Babylon, and all his army against Jerusa-

lem." Jerusalem was a strong city and it took the besieging army nearly two years to capture it. During this time a terrible famine spread throughout the city. "The complexion of the men grew black with famine." (Lamentations iv, 8; v, 10); their skin was shrunk and parched (*ib. iv. 8*); the children perished for want, or were even devoured by their parents. (Ezekiel v, 10). These are a few of the many utterances which are made in regard to the condition of the ill-fated city. It is doubtful whether Jerusalem would have been taken at all, had its inhabitants had the means to live. But at last the fall came. Much hard fighting had been done on both sides, but God did for the people within what Nebuchadnezzar could not accomplish without. The city fell, and with it all the glory of the Jewish nation.

Zedekiah and his companions fled. Fled from the vengeance of God, but how soon were they overtaken. Before the tribunal of Nebuchadnezzar they were carried. In regard to Zedekiah, Josephus says: "When he was come, Nebuchadnezzar began to call him a wicked wretch and a covenant-breaker, and one that had forgotten his former words to keep the country for him." Zedekiah saw his two sons slain before his eyes, and then those eyes were put out by burning irons. He died some time afterwards in a Babylon prison.

HERBERT SCHOLZ.

The Sunday School Department of the A. C. C.

BY J. F. BURNETT.

Lest my notes should become unprofitable to the readers of your valuable paper, I shall proceed at once to statistics.

SOUTH WESTERN IOWA.

Pres. Rev. Z. M. Wright, Griswold, Iowa.
Sec. Rev. N. Walter, Griswold, Iowa.

No. of churches in conference...	15
" members	780
" Sunday schools	9
" " reported	9
" officers	55
" teachers	50
" classes	50
" pupils	436
Whole No. in school	483
Average attendance	343
" schools holding 12 months	6
" using Christian literature	5
Amount of money raised	\$126.79

I cannot refrain from commending the good qualities of this report. It is however a lamentable fact that six of these fifteen churches have no schools. Brethren, this report shows you up in a bad light. Come join the ranks of the moving forces for God, and unite with your brethren in working for childhood and youth.

DES MOINES, IOWA.

Pres. Rev. L. P. Abbott, Thayer, Iowa.
Sec. Rev. Grant Morrow, Thayer, Iowa.

No. of churches in conference...	18
" members	543
" Sunday schools	18
" " reported	14
" officers	71
" teachers	68
" classes	68
" pupils	598
Whole No. in school	739
Average attendance	474
" conversions	82
" schools holding 12 months	6

18 Churches and 18 Sunday schools and 18 schools reported, and every item filled. O that others would do likewise. This beautiful history is marred by two facts, viz.: that only six are evergreens, and only eight are patrons of our own publishing house. Is our own literature difficult? What does it lack? Would it not be better to send our money home and share in the blessings of the home products.

IOWA CENTRAL.

Pres. Rev. J. P. Piper, Legerance, Iowa.
Sec. Rev. E. B. Frost, Marshall, Iowa.

No. of churches in conference...	10
" members	550
" Sunday schools	7
" " reported	6
" officers	16
" teachers	25
" classes	25
" pupils	258
Whole No. in school, no record	
Aver. attendance	"
No. of conversions	"
" schools holding 12 months	5
" using Christian literature, no record	
" Quarterlies taken	"
" Papers taken	"
Amount of money raised	\$147 00

The secretary of this conference appends a note regretting the incompleteness of his report, but reported all the schools that were reported to him. Now think, dear brethren, that if you had sent in your reports to the conference secretary, how much beauty and strength would have been added to this report.

RAYS HILL, PA.

Pres. Rev. Daniel Sams, Everett, Pa.
Sec. Rev. M. M. Boor, Buck Valley, Pa.

No. of churches in conference...	24
" members	933
" Sunday schools	16
" " reported	12
" officers	61
" teachers	71
" classes	73
" pupils	598
Whole No. in school	730
Average attendance	433
No. of conversions	25
" schools holding 12 months	1
" using Christian literature	12
" Quarterlies taken	517
" Papers	188
Amount of money raised	\$75.00

I do not know the condition of the

country where this conference is located, but certainly think that the number holding the year round is entirely too small.

SOUTHERN PA.

Pres. Rev. H. P. Williams, Mattie, Pa.
Sec. Rev. D. S. Markle, Mattie, Pa.

No. of churches in conference...	13
" members	577
" Sunday schools	9
" " reported	9
" officers and teachers	103
" pupils	665
Amount of money raised	\$127 93

Here is a good conference with a large membership that shows unmistakable evidence of carelessness. Ten items in the blank report unfilled. I should like to know how we shall ever find out our number and strength by this form of reporting. Brethren, do be more careful in keeping your records, and more diligent in making reports. Do not think that it makes no difference. It does make a difference as certainly as the reported number of an army would make a difference upon the attacking or defending forces.

Sun Rise Gleams.

Where sin reigns, sin ruins.
In God's ways we shall have God's comforts.

A good man and a good watch have good works.

Zaccheus found Christ when he was "up a tree."

The world kicked the Prodigal; the father kissed him.

Grace sweeter than honey may be bought without money.

Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is love of Jesus.—*Rev. F. Hamiltons*;

He who wants to be led of God will be sure to find God ready to lead him. But he who is led of God must go as God leads. He must not choose his own way, and then expect God to go with him.

Prayer was not meant for luxury, Or selfish pastime sweet; It is the prostrate creature's place At his Creator's feet.

The prayer that humbles sets the soul From all illusions free; And teaches it how utterly, Dear Lord, it hangs on thee.

—*F. W. Faber*.

You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest. —*Dr. John Hall*.

City Missionary Colportage.

At the suggestion of my friends I have decided to give to the public the following statement:

Having been almost constantly employed in voluntary missionary colporteur work in and around our city, and from what I have seen and know, I am satisfied there is great need for such work to be done here by a thorough system from house to house, especially among the poor, destitute and neglecters of the means of grace, and by kind talk to them very many, though long indifferent, are becoming more interested in reading God's word, religious books and papers. By God's blessing on the distribution of Bibles, Testaments, tracts and papers containing such truth as is calculated to receive the approbation of all evangelical Christians as published by the American Bible and Tract Societies, I am greatly encouraged to know of instances of improvement in attending Sabbath schools and public worship with more regularity, and in other instances of men, women and children being led savingly to Christ, who are now living and working to lead others of their neighbors and children to a Christian life.

A SAD FACT.

In speaking to many it is lamentable to find that instead of a growing delight in reading the Bible and religious literature the love of novels, and such like, is sadly on the increase even with church members. Such reading tends to paralyze soul saving power in us and around us.

STATISTICAL FACTS.

During the year I have made 387 family visits, and given away over 150,000 pages of tracts and papers 16 Bibles and 158 Testaments. In 42 families there were 67 children and the average attendance at Sunday school and public worship was about 10 a month. About half of the 387 families visited, went to church only occasionally, from once a month to once in six months, and many only once in from one to ten years; and one man in good health had not been in 30 years, though living near a church in the country, and he had no Bible for his family. As I have made known many of these, to our faithful pastors, Sunday school superintendents and Christian workers much is being done by them to meet the wants

I have spoken to over 1600 persons of all classes on the subject of religion and the most of them showed a proper appreciation of my talk, and many said: "I have felt that no one cares for my soul." In such families there are many boys and girls now in the darkness of sin and ignorance that may be made more than diamond gems, to shine and work for good to themselves and others.

UNFORTUNATE CHILDREN.

Of these within thirty years, I have aided in securing homes for thirty-four boys and girls who have been taught and trained to habits of industry and frugality mostly in country homes, where they are mutual blessings to themselves and others, some of them are now among our intelligent and useful citizens. Recently two have been sent to good farm homes and all are delighted. Such preventative means should be more employed, and not allow our neglect of the erring to help sink them into crime, shame and lawlessness, and at last have the strong hand of justice to arrest, punish and cure them in our prisons as best we may. "The ounce of preventative is better than the pound of cure."

THE EXPENSE AND HOW MET.

The tracts are had at about 1500 pages for one dollar, the Bibles and Testaments at from 5 cents to 75 cents and higher. About half of them have been given to me, and the other half I paid for myself and have given them nearly all away to the needy. To aid in my support and the work done, a good friend gave \$19, and another so kindly gave me a suit of clothes. Also the county commissioners generously gave me fifty dollars as an expression of their appreciation of services rendered at the "home for the aged and infirm," of which Mr. W. G. Allen is the worthy superintendent, and who gives his hearty encouragement to the religious work among the poor which I have done there more than 32 years. I have not asked any one for a contribution, as some have suggested I ought to do. I am willing gladly to spend and be spent in this difficult and delicate work, which I love more and more, but I no longer have the means to carry it on, and I am seeking the guidance of Him who "went about doing good," that I may know and do what is His will in this work in future. I need and ask the prayers, councils and help of the wise and good to enable me to make a living and continue in this work. I am willing to give about half of my time and labor to it, if only the needed aid to support it is given. One dollar a day will about support me and it will take \$50 a year for tracts and Bibles to give in this work as I have been doing it. Whatever is best in this or in anything that I may be usefully employed to the end of my life I will cheerfully undertake and try to do, with the divine help and blessing.

ALL MAY HELP A LITTLE

My Christian brother or friend: Let us each seek to know what is our precious privilege and loved duty to save the erring, and let us each be at this work in some way as God will

help us to do now, for soon we will be gone and we certainly will not pass this way any more. Activity is the law of life in the world, and the life of Christ in us moves us to work for Christ around us. To help us in this He gave Himself, His comfort, His life and His all. Are we like Him and doing like Him? With His word and Spirit abiding in us, we can and will help, a little or much, to make immortal souls around us to be good happy and useful, so that where "sin abounds grace may much more abound." "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

W. J. W. CROWDER,
Voluntary Colporteur.

Raleigh, N. C., Feb., 17th, 1892.

Rev. Mr. Crowder's Work.

The Rev. W. J. W. Crowder has informed the public of the nature of the work he has for a long time been engaged in as a City Missionary among the poor and destitute of Raleigh. Also that he proposes, with the assistance of our people to engage still more actively in this work which he will be unable to do without some means placed at his command for a meagre support and material to use.

The undersigned have by request agreed to serve as a committee to receive any funds contributed for such purpose, and will see that they are applied according to the will of the donors.

W. S. PRIMROSE,
JNO. T. PULLEN,
JES. G. BROWN,
CHARLES ROBT,
ALFRED MORING,
Com.

* On * Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on
the fields; for they are white al-
ready to harvest.—John iv. 35.

Walk about Zion, **** Mark ye
well her bulwarks, **** that ye
may tell it to generations follow-
ing.—Ps. xlviii. 12, 13.

News From the Field.

I filled my appointment at Catawba Springs, Wake Co., N. C., the first Sunday in February. It was the

first quarterly meeting for this year. The church was well represented in the business meeting on Saturday, most of the brethren and sisters being present. The meeting was harmonious. I am glad that I can say the church is spiritually in a better condition than ever I knew it before. After the regular business meeting, Bro. Brook Langston suggested that every member of the church who would promise not to drink, for twelve months, any intoxicating spirits, to stand up, whereupon some other brother suggested a thousand years. Strong speeches being made by several of the brethren, the vote was taken, nearly all the members saying that they would take no more strong drink as a beverage. May God help them to carry out this vow.

W. H. ROACH.

Notes from the Field.

On the fourth Saturday in December, 1891, our pastor, Rev. P. T. Klapp, came to Mt. Auburn fired with the holy zeal of a new consecration. He found us in what he considered a lukewarm condition; for two Sundays before that, we had disbanded our Sunday school and had gone into winter quarters. On that Saturday night, no doubt, our shepherd agonized in prayer for this people, and pleaded for power from on high to wake us up.

On Sunday morning before service, he stood at his post and said, "Brethren, these things ought not so to be." Then we, the few, who had stayed by the school till we thought its last struggle was close at hand, began to excuse ourselves and to throw the guilt of its demise on church members who neither came nor sent their children. But still the faithful pastor shook his head and told us of our duty. The fire kindled slowly; but here and there a spark caught till a moderate degree of enthusiasm prevailed. Finally a new superintendent was chosen to nurture and mature another school, still in swaddling clothes. The responsibility was assumed reluctantly because of the distance of the church from the superintendent's home. But when the duty was laid upon him, he took it up nobly, resolving to do his best. The church voted to stand by his side and to strengthen his hands.

A meeting of the fathers of families called at a private house by the superintendent, resulted in a pledge from seven or eight men to be at their church with their children every Sunday morning that it was possible. At this same meeting a general plan for conducting the school was talked over and arranged.

There has been unfavorable weather and much sickness, yet our school has gone on steadily. Last Sunday it would have done our pastor's heart good to have seen us all, forty or more, so busy and interested in our work. Our superintendent was not able to come on account of sickness; but he sent us a note of regret and blessing. Others took his post and the work went on. To the faint-hearted we would say now, kindle the fire of the spirit in the hearts of a few and they will come to the church with their children. Leave the results to a higher power. W.

Give More Money.

When I read the reports of our conference I am really ashamed to see that there is so little money given to parties and church enterprises, knowing as I do the wealth of the people in the conference.

Brethren, what is the matter? If you have not religion enough to cause you to give of your money, will you have religion enough to carry you to Heaven? If the devil can keep your hands out of your pockets, he will keep your souls out of Heaven. Quit your meanness, and come to the front like men.

There is a good minister in the Eastern Virginia Conference with a wife and four children to support, with no income except from his churches, who has received from three churches since last November only \$16,000. How must this pastor feel towards his flock? Dear friends, do better by your pastor, or I will have to tell more next time.

J. A. McCLOUD, JR.

Valley of Virginia News.

BRO. CLEMENTS:—I am well now and feel glad to see the weather getting warmer as it has been colder here than I have been accustomed to in North Carolina. There was snow on the ground most all the month of January. The thermometer stood as low as 12° below zero. We held our second quarterly meeting at Antioch last Saturday. This is a good working church and I am told was organized in 1803. We commenced a meeting here last Sunday and have services every night, the congregation is attentive. Many of the members live so far from the church that they do not attend, hence it is more difficult to work up an interest. Some of the members of this church are not able to attend meeting on account of sickness. Some have passed their four score years, but while their bodies are weak their hearts are warm and they love their church and though they can't go they send their money and prayers. It is a pleasure

to visit such noble Christians. The church at Linville is working well. We received three worthy young members into that church the fourth Sunday of January. The fifth Sunday we commenced a meeting there which resulted in the conversion of five persons. There was a good interest in the congregation, but snow fell and we closed the meeting. There will be others to join at our next appointment. Our second quarterly meeting at Bethlehem is next Saturday. I have not had the opportunity to visit this people much yet, but have filled all my appointments there. I find they are at work. I hope to hold a meeting there soon. Concord is a new organization and owing to sickness and bad weather I have not been able to fill my appointments there. This is a fine field for mission work. The most of the people here have a plenty of this world's goods, but many of them are spiritually poor as they are not Christians.

E. T. ISELEY.

Melrose, Va., Feb. 18, 1892.

Elon College Notes.

The Elon College, Monthly is fast gaining ground among the college journals of the day and we are glad to see it so favorably recognized and spoken of. Besides being a great advertising medium for the institution, it begets literary activity among the students and frequently cultivates, if indeed it does not produce, love for literature and the quill. Reading makes the full man, speaking the ready man, but writing the accurate man, so it is said. It is endeavored, as much as possible to combine the three at Elon. Almost every class here has its parallel reading, its weekly or semi-weekly essays and occasionally public speaking—besides the work in literary societies.

We take the following from the last issue of the Monthly—which to say the least of it is suggestive.

"How to keep out of it." Read two pages of Latin a day, one page of Homer, a long English lesson, a hard lesson in Science. Keep at the parallel reading, get up a speech for debate in society every Friday night, prepare a talk for the Y. M. C. A. on Sunday evening and also one for Sunday night at prayer meeting, get up the Sunday school lesson, write four essays each week to read in class, read the Bible and pray and go to bed. Do this and you will "keep out of it." If all our students would adopt this method of keeping out of mischief and idleness, we would never have broken rules, penalties threatened and demerits inflicted. If you can give the student plenty of work to do and then get him to do it, you will have no trouble in governing

him. It is the idler not the worker that causes trouble in school—and elsewhere as for that. What a good world this would be anyway if all of us would learn to work diligently and attend to our own affairs and let other people attend to theirs!

The second year academic students read essays and declaimed in the College chapel Friday evening. This was their first attempt in public at Elon and they acquitted themselves very creditably.

The ladies of the music department gave an hour's *musical* Monday evening in college chapel—this was to commemorate the birthday of George Washington—the "Father of his country." Everything is moving along smoothly up here (so far as we know) and no wind of adversity or tide of misfortune come to stay the progress or impede the success of Elon College.

J. O. ATKINSON.

Feb. 27, 1892.

The Musical Record.

The February issue of this oldtime Musical Journal appears in a new dress of easily read type. It has for a frontispiece illustration a fine portrait of Paderewski, the noted pianist, with biographical sketch by the editor, Dexter Smith. Its letters from Chicago, Philadelphia, New York, and London are filled with the latest news from these musical centres. An appreciative sketch of Dr. Lowell Mason, with the different departments, Helpful Hints, Editorial Etcetera, Major and Minor, Editor's Letter Box, and many other editorial and carefully clipped musical items, make this by far the strongest issue of this favorable known journal.

Its publishers, Messrs. Oliver Ditson Company, Boston, are determined to largely increase its circulation, and therefore offer to send a sample copy of it to any one of our readers, and we feel sure many of our musical friends will be glad to send a postal card request for it to them.

A "Tiger" for the Boy.

A lad in Boston rather small for his years; works in an office as errand-boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small." "Well," said he, "small as I am I can do something which none of you four men can do." "Ah, what is that?" they asked. "I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

—Selection.

A Few Brotherly Words to the Readers of the Sun.

It was quite a surprise to learn of our dear old paper changing hands. Often have we been grieved at the hard time our dear Bro. Barrett had in pursuing his arduous duties while editor and proprietor of the CHRISTIAN SUN. Now, comes the point, shall we allow Bro. Clements and his dear partner to go through another such experience. Of course, every true heart says, "No." If such is our language let each one do all they can to support the paper and make it possible for our beloved brethren to continue to give us this excellent paper and, if it can be possible, bring it up to even a higher state of perfection.

Remember our Bro. Clements is a man, who is in earnest, he is the same as he was a long time back; it is impossible, I believe, to give him too many subscribers, inasmuch as a fortune could never make a proud man of him. I know whereof I speak. He has been a personal friend for several years, and is a man to mean just what he is about. Whether he walks from Kernersville to Salem Chapel, or whether he edits our much loved paper he is in earnest and will, I believe, succeed. Let all help him.

D. F. JONES.

Quilts.

The week following the first Sunday, I made a visit to see some friends in the northern part of Halifax Co., Va. Among the visits I made, one was to a brother Arrondals' whose happy spirited mother at the age of 63 years, recently finished a quilt, which she began in April 1891 and completed it in the following September. This quilt contains 40,416 pieces, she also has two more, one with 35,316 and the other 10,000 pieces. This bespeaks great patience for this sister at this age.

P. T. KLAPP.

Feb. 27, 1892.

Thanks.

I wish to return my sincere thanks to Sisters R. D. Thompson, T. A. S. Boyd and Jones for valuable presents and to Brother Tommie Thompson and family for a nice little purse of money. May God bless these dear friends. Yours gratefully.

P. T. KLAPP.

The Christian Sun.

THURSDAY, MARCH 2, 1892.

REV. W. C. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

Terms of Subscription.

One year, cash in advance \$2.00
Six months, " " " " " 1.00
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Advertising rates furnished upon application.

EDITORIAL NOTES.

The New Hymn Books are here, and they are beauties. Send in your orders.

* *

If you want to take a lesson in patience, see what Bro. P. T. Klapp says about quilts

* *

Profs. J. O. Atkinson of Elon College and Herbert Scholz of William's Mills gave us pleasant calls last week. Always glad to see you, brethren.

* *

Rev. J. D. Wicker has been appointed by the Executive Committee of the North Carolina and Virginia Christian Conference to arrange for District Meetings in the districts of which he is a member.

* *

In our issue of Feb. 18, where Bro. P. T. Klapp spoke of "Carless," in the latter part of his letter on "Church News, The World's Fair and Sunday Trains," we made him say "Thus shutting the gates of the exposition we could put a check on him," when it should have read "crime."

* *

Rev. J. S. Watkins, D. D., for over thirteen years pastor of the First Presbyterian church in this city, closed his ministry here Sunday and left this week to take charge of his new church at Spartanburg, S. C. The doctor is a Christian and God's blessings will be with him.

* *

We have before us a copy of the program for the Eleventh Annual Convention of the North Carolina State Sunday School Association to be held in Newbern, March, 29, 30, and 31 next, to be presided over by Hon. R. P. Dick, Judge of the Western District of North Carolina, who is President of the Association. We notice that this Convention will be attended by Mr. Wm. Reynolds, of Peoria, Illinois, who was President of the Fifth International Sunday School Convention.

Reduced rates of fare on all the railroads of the state have been secured.

Quantities of Periodicals and Les-

son Helps from the various Sunday School publishing houses will be displayed for gratuitous distribution.

We hope that our local workers will see that a full delegation is sent from this county. Our county work needs the inspiration that this Convention will give to the attending delegates.

* *

We take the following from the *Berkley News*, which will be read with much interest by the many friends of Rev. W. C. Wicker, in North Carolina:

"In his sermon yesterday morning Rev. W. C. Wicker philosophically illustrated the sunshine of Christ's example upon the human soul as a ray whose intensity warms and reflects its influence upon the objects around. A perpendicular ray will have its warming power but as the sun strikes the north pole in an angle its power is not the same intensity and hence the iced condition of the same. As with the rays of the sun, so with the rays of Christ's example, which will warm the object it strikes directly and throw out its influence to warm others, thereby giving life, happiness and influence to those near, even reaching into the darkened cells of sin. This young minister's mind evinces deep study and research into philosophical matters and is destined to overreach many minds of maturer years. He is a stranger to the writer comparatively, but by the sermon he delivered yesterday morning one can only speak of him in public what he believes in private, and would ask your publication of the above.

HEARER."

The Name Christian.

The name Christian was given by divine appointment. The name is not mentioned in the Old Testament. But in Isaiah 62:2, the prophet says: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name." Dr. Clarke commenting on this passage of scripture says, "a new name, Christian." We have no account that any one ever was called Christian until after the Gentiles received the gospel; and very soon after this the disciples were called Christians in Antioch.

No other name so fully expresses ones relationship to Christ as this one. When it is said of any one, he is a Christian, it at once carries the idea that he is a believer in Christ. Many of the denominational names express no relationship to Christ whatever. May we never so dishonor our divine Master as to crowd some man-made name between him and us.

This is the only name upon which God's people can unite. Whenever names are presented that are of men's giving, there are sure to be division, one class claiming as much right to give a name as another. No one

dislikes to be called a Christian who is a follower of Christ, though he may wear some other name. All God's people will never gather around any other name. Other names may perish, and be forgotten; but Christian will live on forever; for this is the name, of which the whole family both in earth and Heaven are named. We must not think, however, this name will save us eliminated from its life giving principles. Our lives should be such as to show to the world, that we both love and live the name Christian.

A Change Needed.

In the government of the Christian Church respecting Licentiates, we find the following: And that there may be no doubt of his qualifications, he shall be carefully examined.

(1.) Upon his religious experience, and also in reference to his call to the ministry.

(2.) Upon his knowledge of the principles and government of the Christian Church.

(3.) Upon the English branches of learning, to include Arithmetic, Geography, English Grammar, Profane History; to include the Histories of Greece, Rome, England, and the United States, Ecclesiastical History, and the History of the Bible.

We submit that this standard is too high, and yet does not include enough. It would be better to leave off all history except that of the United States, and add reading to the examination. The minister has often to read in public, and surely he should be able to do this intelligently.

After licensure the minister should be put on a course of reading, upon which he should be examined each year. His ordination should be refused until the course of reading is completed.

We very much hope that the committee on Education at the convention next May will recommend some thing on this line. Meanwhile let us hear from the brethren on this subject through the columns of the Sun.

Majorities and Minorities.

The history of the world shows that minorities have oftener been right than majorities. Only two out of the twelve spies were right. It was the majority that perished in the flood. The majority cried out crucify Him, crucify Him, at the mock trial of our divine Master. It was the majority that sent the shower of stones that pelted the life out of good Stephen. It was the minority of Gideon's army that had the moral courage to stand at the post of duty. All

through the history of the world, it has usually been the minorities that were in the right.

It seems a little strange with so many facts standing out in favor of minorities as the defenders of right, that people should be continually looking for the popular side. And yet this is true not only with the world but with the church. There are thousands of people to-day in sympathy with the principles of the Christian church, but cast their lot with others on the account of both numerical and financial weakness of the former. Too many people when they commence to look out for a church, make numbers and financial strength the first consideration. The great strength of a denomination does not prove it to be right, but the contrary, if anything. Christ says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Sin Lieth at the Door.

Cain was in possession of a very jealous spirit. He thought no one was entitled to more than he. And when God accepted the offering of his brother and not his, a dissatisfaction took hold of him, that led to the terrible act of killing his brother.

This dissatisfaction, or unrest in Cain was the legitimate child of sin. Nothing is so sure to drive quietude from the mind as sin. When it comes in at one door real peace goes out at the other. Wealth, education, and position fail to give rest when sin lieth at the door.

Possibly there never was a time in the United States when there was that degree of unrest among the people as now.

There must be a cause for this somewhere. Where and what is it? Is it not sin? And is it not found in self-seeking? Do we not see in every direction one class trying to get the advantage of the other? We read of great bodies of men in convention representing different phases political questions. Some times it is not easy to tell from the public prints just what these bodies want. But nearly always by reading, closely beneath the surface, you will be able to see that the important question of right is crowded to the back ground: and the question of popularity is made the motto that is continually kept in view.

If men would settle down to some honorable work, asking God's blessings on it, they need not fear the results. They will not all get sick; for God never intended that all men should be sick; but they will have enough to live on.

This annoying others instead of going to work, and looking to God to bless your labors, is a sin fever caught from the devil's kitchen. A man that is all the time pouting because he is not getting along so well as some one else finely grows so sour, that he is fit for nothing only to eat crab apples.

Let everybody away with this spirit of annoying, murmuring and complaining, and go to honest work, and soon God's blessings will come down, making our land bloom like the fertile valley.

A Visit to Zion Church.

Last Saturday at 4 p. m. we left Raleigh for Osgood, Chatham Co., N. C., by way of the Raleigh & Augusta Air Line railroad. We found as usual the conductor kind and polite. Soon Osgood was called out by the porter. Here we met Bro. Booker and a few more friends. With Bro. Booker's son as guide, we started for Bro. J. A. Kelly's. We were favorably impressed with our little boy guide. He has the timber in him to make a good and great man. On reaching Bro. Kelly's we found him, his aged mother, Sister Spivey, Bro. Johnson and a few others. Soon we were seated at a table loaded with just such things as a hungry preacher likes. Bro. Kelly is an excellent young man. What a pity such nice young men don't marry. It was a great pleasure to spend a night with this dear family.

Sunday was cold and rainy, but we went to church. About 20 were present, to whom we preached the Word. We were glad to preach to these brethren and sisters. Some of them we had known in other days. After preaching, in company with Bro. Johnson, we went to Bro. H. C. Farrell's. He was too much indisposed to go to church, but was ready to enter into full conversation about the church work, promising to work for the SUN, and he will do it. If all his children were to go to Elon College at one time, the roll would be run up about fifteen. His children are sprightly; and his wife is one among the best ladies in Chatham county. A few hours spent pleasantly, a good dinner enjoyed, and away we go for Lockville. Here we spend the night, where we have spent many happy hours, with our old tried and true friend, J. A. Parham. Bro. Parham and wife were in good health. Their three children are all married and doing well. Next morning we run out a little while to see our friend, Bro. John Barringer. He is yet in his store selling goods. Only time to stay a few minutes with him, but long enough for him to inquire about Rev. D. F. Jones, of Japan. He

never forgets Bro. Jones. Next we called to see Bro. N. G. Bland. He is postmaster at Lockville. He is a great friend to his church and proved it by giving us two dollars to continue the SUN in his home. We always find Bro. Bland kind and pleasant. A few minutes spent with other dear friends, and the time comes to go to the depot. We have time to run in just a few moments to see sister Laura Bryant.

They have a beautiful house of worship at Zion. It is one of the oldest churches in the conference, Bro. J. W. Holt is pastor, and we heard him spoken of in high terms.

The Trouble Explained.

Some person wants to know if Christianity is what we are taught it is in the Bible. Why is so much of the work done in the name so ineffective. There are two reasons:

1. Apprentices work (that is work done by boys learning a trade) is always poor till they learn. So much of the work of the church is done by young professors who know but little about the Christian life—that they should be inefficient laborers is natural, and yet as they grow in age and service, they grow in efficiency. Let us complain on their account as little as possible, and help them all we can. That will be wise.

2 I have seen an engine run poorly—moving by fits and jerks, sometimes too fast and sometimes too slow and sometimes not at all. The difficulty was to be found in the fact that the steam was not properly turned on, or not strong enough, or the machinery was out of order. That is so with Christians when they do such poor work in the Lord's Vineyard. They are driven by mere bodily energy rather than the love of Christ which is the driving power behind our energies in all real Christian work.

The fact is to be deeply regretted, but it is not hard to explain. Much of Christian work is poorly done because of inexperienced workmen, poor machinery, or a lack of the right power.

J. PRESSLEY BARRETT.

Items From Holland.

Yesterday, 4th Sunday was a very rainy, inclement day, which was the tenth consecutive day of rain, and still it rains to-day. Bro. Demorest reached Holland, but the congregation was necessarily small.

As I have not informed our friends through the SUN, of our recent feast at Holland, held in the Alliance Hall, we are glad to say it was an encouraging success. It was held two nights. The first night we took in about six-

ty dollars. The second night which was very cold, with a piercing north-west wind, and the attendance necessarily small, we realized about thirty dollars—making about ninety, netting us about eighty-one dollars.

We are glad also to say that we did well in the sale of our lot near Carrsville, upon which stood our former, or Hebron, house of worship. We secured one hundred dollars for the one-and-a-half acre lot. Thus, the sale of our land and the recent feast helped very materially towards cancelling our church debt. We are still in debt some, but hope soon to wipe it all out.

There was rather a remarkable marriage at Carrsville a few weeks ago. The gentleman addressed the lady about 40 years ago, but was rejected, as "his fortune was too small." Like a brave man he went to work, and by diligent attention to business, he secured a competency, and returned and offered her his hand again, which was accepted. The gentleman was 65 and the lady 62. Now, the question arises; if it takes 40 years to get ready for housekeeping, how long will it take them to raise a family, as a good friend, quite a jocular man says, "They have a family to raise now?" The writer thinks Carrsville will be a city by that time.

R. H. HOLLAND.

Suffolk Letter.

Only a switch misplaced! Only a few moments of time! And yet a collision and great damage! The west-bound mail train, No. 3, on the N. & W. R. R., due at Suffolk last Friday morning at 9:15 was pulling in on time. The engineer, Barwell Bobbitt, of Crewe, Va. was in his seat and, so far as he could see, the main track was open to receive his train. But the switch was open and locked to a siding where a shifting engine, breathing as with life, stood at rest only a few rods from the main line. The morning mail was reduced to half speed when the engineer saw the steel track turn to his right. Too late then to prevent the collision with the engine on the siding, he put on brakes, reversed his engine and made a leap for his own life. Crash! Crash!! his engine went into the tender of the engine on the siding. Both engines were damaged, some of the coaches, and worse, some of the men and passengers. There was, however, no fatal injury. The engineer was more seriously injured than any one else, having his right arm dislocated at the shoulder and his left leg broken just above the ankle. He was carried to the station where Dr. W. W. Murray and Dr. John Phillips treated his wounds. The wrecking train soon came from Norfolk, and a new train for the purpose soon carried the pas-

sengers and freight on towards the west. While the wrecking engine was pulling with great power, at the wrecked engine and cars to get them back in place, the doctors were pulling with skill to put the engineer in shape to be sent to his home and loved ones. And as the train, in place of his, moved out it carried Barwell Bobbitt lying on a cot! Barwell Bobbitt, who had approached Suffolk a sound strong man of two hundred pounds! But it was only a misplaced switch!

On the same day and on the same road Benjamin F. Harrison, the President of the United States, passed through Suffolk on the eastbound train, which stopped for a few moments, and many saw his face and some shook his hand. He was going to Va. Beach to spend a few days for rest.

Rev. M. W. Butler passed through Suffolk last Saturday morning with his brother, W. G. Butler, who has been at the "Home for the sick" in Petersburg, Va., for about one month. He is in a very feeble condition, but is hopeful of recovery and what is still better is hopeful of Heaven as his home, should the Master call. He was on his way to his home in Southampton county where he will see again his wife and two darling little ones.

Mrs. W. J. Lee, Mrs. Mittie Ames, Miss Mamie Lee, and Miss Ella Beale came up from Lower Parish last Friday evening to attend the "Temple of Fame" at the city hall.

The sun appeared only one day and then only a few moments in this place for nine days. Rain! Rain!! Clouds! Clouds!! Gloom! Gloom!!

Rev. H. H. Butler, unable to reach his appointment at Cypress Chapel yesterday on account of the rain, attended worship at city hall last night.

The Sailing of the Indiana from Philadelphia on Washington's birthday, freighted with 6,000,000 lbs of provisions for the famine-scorched people of Russia was a practical expression of liberality of the City of Brotherly Love. The ship was furnished free of charge by the International Steamship Company, and the whole cargo was one of love. Other steamers will go from New York and Boston soon and the one from New York is to carry 6,000,000 lbs of flour, given by the millers of the United States. It would be a handsome thing for Congress to furnish one of the best and largest steel cruisers of our navy to carry this generous gift to those who are starving for bread. For such a war vessel to approach a nation hungry and dying for food with huge cannon sleeping on her decks to unload 30,000 barrels of flour as a gift, would look like the nations were getting ready for the gospel of peace. The time may come when the steel navies of the world may be messengers of love and distributors of bread, while their guns shall only sound the victories of the gospel, or tell the rising and setting of the sun. Above the flags of the nations will one day float the bloodstained banner of the cross.

W. W. STAFF.

Feb. 29th, 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

You will find this time a letter from Aunt J—, who, I am glad to say, has so arranged her answer that you can have the pleasure of finding out for yourselves what her answer for her question is. I also give a portion of a story, which I am sorry I have to divide and give the rest next week for want of room in to-day's paper. Watch for the roll of "Inquisitive Cousins" next week. Children, how is the hen army? Have not heard much from your mission hens for a long time. I hope you are not going to give up trying to raise money by the best means you can. Hoping you all will be lively and energetic in the good work, I am yours cordially,

UNCLE TANGLE.

BERKLEY Va., Feb. 21, 1892.

DEAR UNCLE TANGLE.—I will write again as it is time for me to write. I hope you and the cousins will excuse me for not writing sooner. How did you and the cousins enjoy yourselves Christmas? I hope you all had a nice time; I did not have much as I was sick. I heard that Miss Pattie Newman had left the Corner. I am very sorry—she wrote such sweet letters. We have a new preacher by the name of Rev. W. C. Wicker from Elon College. He is a nice man. I will answer Gertrude Herndon's question; God is the light of the world; also Vashti Floyd's: Moses was the meekest man. I will ask a question. Of what wood was Noah's ark made? I will close with much love to you and the cousins.

I am as ever your neice,
NAOMI ELEY.

SELMA, N. C. Feb. 22nd, 1892.

DEAR UNCLE TANGLE:—I have neglected to write so long that I feel ashamed to write, almost, but hope you will excuse me for we have had grippe so much that I couldn't do any better, I am well now and have started to school. I love my teacher dearly, she is so good and kind, she only teaches eight little girls, I am so sorry Miss Pattie Newman has given up the corner, hope she will write sometimes, and pray that we may be as faithful as she was. I am always glad to see the Corner full of nice letters. I will tell you what I think of Aunt J's question, but I am only eleven years old, and of course don't know much about such things I think people who profess to be Christians and do not have God in their hearts, and I agree with the

cousins who said pride was doing more harm. I will answer Gertrude Herndon's and Vashti Floyd's questions: Moses was the meekest man, and Christ is the light of the world. I will close with love to you and all the cousins. Enclosed one dime for the BAND.

Fondly,
MARGARET ETHEREDGE.

DEAR UNCLE TANGLE:—To my regret I find only two of the nieces, who seem to be interested in the question enough to try to answer,—and no nephews. Now, why is it? I think it is a subject that should interest boys as much as girls, or is it that girls are more industrious than the boys? If the latter, I must beg the girls to work on; perhaps the boys will get ashamed of it after a while and write oftener. I do think as Uncle Clements has been so kind as to allow a space in the SUN to please and improve the little ones, every one should show his appreciation by writing once a month for it.

For years I have been closely associated with children—large and small—and some of my happiest hours have been spent in trying, in the Sunday school, to teach them, and often I learned something from them. I remember with great pleasure, Bible questions I so often gave them to answer. At first I gave the book and chapter in which to find the answer, soon I told them they would find the answer in the Bible. They were so much interested that every Sabbath their answers were ready and correct.

I have about four hundred questions and answers written in my catechism, and I have concluded to answer the question, "What is doing more harm to the church than the saloon—or bar room?" in this way: If you will find the answer to each question, and notice the first letter in the answers, it will spell the word—and why? Because church members, some of them leading lights in the church, will go there, when they would not be seen coming out of a bar room; not seeming to understand that they were lessening their good influence in the church, and in the community in which they live. Read Habbakkuk II. 15.

Who made his bed to swim in tears?

To what place was Paul sent in chains?

In what garden was the King Amon buried?

What army was chosen by the way they drank?

Who was lent to the Lord by his mother?

Who knew the Scripture from a child?

Who had an iron bedstead?

Who watched by the gallows of her sons, and drove away the birds? Who sat under a juniper tree?

Who was the only woman whose age at her death was recorded in the Bible?

AUNT J—.

What Happened in Miss Crashawe's Shop.

SELECTED.

Brookway was a short, narrow street—so short that it seemed hardly worth while to enter it at all, one had to leave it so soon, and so narrow that the most reckless driver never ventured there without first looking to see if the way was quite clear. Many people would have said that this was a poor place for a shop, but Miss Crashawe knew that it was the best sort of a place. The same people would have said, too, that the tiny shop was a poor little affair. But was not its one window filled with all kinds of necessary and delightful articles for the children who trooped by four times a day on their way to and from school? And did not tired mothers always find at Miss Crashawe's the very things that they needed in the evening after the little ones were in bed? Miss Anastasia would like to know if she did not understand what mothers and children wanted, even if she was an old maid!

Life was very quiet in the little shop. One day was very much like another, but Miss Anastasia was content that it should be so. She said that she was through watching for things to happen. But something did happen, and on the very afternoon when this story begins.

The children had all gone home from school, and Miss Anastasia sat quietly sewing. Her thoughts must have been pleasant, for she smiled from time to time. In fact, Miss Anastasia's thoughts generally were pleasant, for, you know, people are apt to choose their own meditations, and she preferred cheerful ones.

"Stacy! Stacy!" called a feeble, cracked voice. Miss Anastasia arose at once, and, opening a door at the end of the room, disappeared. It seemed a trifle unsafe to leave so tempting a stack of goods unguarded, but while Miss Anastasia talked with her aged mother she kept one sharp little black eye fixed on the piece of lace that hung over the pane of glass in the door.

Just then a shrill young voice rang out: "*Evening Democrat!*" An instant later a boy about ten years of age dashed into the shop with a huge bundle of fresh papers under his arm. He looked around in evident surprise

at the empty room, and was opening his mouth to shout again, when his eyes fell upon a basket of oranges directly in front of him on the counter. For a few seconds he stood motionless, devouring with his eyes the delicious golden fruit. Then he stretched one dirty little hand toward the basket, but withdrew it before it had touched the oranges. He looked out into the street and around the room. No one in sight. The dirty little hand was again stretched out, and this time it went straight into the basket and caught up one of the finest oranges. Two keen black eyes were fastened upon that lace curtain then, but the boy was quite unconscious of their steady gaze. He darted through the doorway with his prize, but when he reached the low step he paused and stood there for a moment, looking at the orange and turning it over and over in his hand. Some people, in Miss Anastasia's place, would have rushed out and seized the boy, but she had learned long ago to wait, and she waited now. Suddenly the little newsboy looked up into the cloudy sky. (Perhaps some big raindrops splashed in his face.) Then he walked resolutely into the shop and laid the orange in the basket.

"Stop!" called Miss Anastasia, as the boy turned towards the door. With a cry of terror the child began to run. "Stop!" shouted Miss Anastasia, imperatively. "If you don't, I'll call a policeman!"

This threat had the desired effect, and the little fellow returned and waited in the doorway.

"Come in, and shut the door after you," said Miss Anastasia. The boy obeyed, not daring to do anything else.

"Now," said Miss Anastasia, "I want to talk to you. What is your name?"

"Tim," answered the child.

Miss Anastasia came forward, and, laying her hand on his shoulder, looked kindly down upon him: "There, there, child! Don't tremble so. I am not going to hurt you."

The boy ventured to glance up at the pleasant face, but he made no reply.

"Now," began Miss Anastasia, "tell me why you took that orange."

"I wanted it so," answered the child, almost in a whisper.

"Why did you want it so much? Were you so hungry?"

"I'm mostly hungry," said Tim; "but it wasn't that. I wouldn't have took it for that. I wanted it for Robbie."

[To be continued.]

THE CHRISTIAN HYMNARY is certainly all that can be desired as a hymn book.

Rest and Respect.

Men and women start out in life with various ambitions; they sometimes change them as new purposes come into view, but in the end, if they live to the proper age, they all yearn for two things—rest and the respect of their fellow-men. Money may buy rest in some cases, though it more often entails worry and care, but money alone cannot possibly buy respect. This is an important matter to bear in mind all through life, for men's reputations are slowly built up, not on one action, good or bad, but on the general tenor of their conduct, so far as it may be known to the community. It is sometimes a pitiful sight to see rich men struggling, late in life, to regain the respect and affection they sacrificed in the race for wealth. They become lavish in their gifts to charities which they neglected for years; they provide in their wills for some noble institution intended to shed lustre on their names; but if they have not lived, open, kindly, considerate lives, they cannot by any degree of munificence win for themselves a name that does not rightly belong to them. When their charities are mentioned the speaker will, without malice, but merely as a means of identifying the benefactor, describe him as the man who was known for years as the dishonest schemer, the hard task-master, the miser, or what not that is bad. Thus attached to his good deeds long after his death, is the remembrance of the reputation he established during his active life.

With whatever ambitions the young man and young woman may start out in life, they should remember that their ultimate ambition will be to rest and be respected. Every purpose should have this as the final end in view.

It follows that no ambitions should be indulged which are at all likely to disturb that rest or to deprive one of that respect which all men desire to have paid to them. The most common ambition is that of money-making, and this has in it the greatest temptations to such conduct as may deprive one of respect when old age creeps on. It is an honorable ambition and may be successfully pursued with honor, and only when so pursued will it bring in the end rest and respect. Political ambition is also full of temptations to wrong-doing for present advantages, but the future should always be kept in mind by those who are politically ambitious. If he fight has been bravely fought and honor maintained defeat may be borne with equanimity. A good conscience and the respect of one's fellow-men are more to be valued than the success of minor ambitions

in the matter of money-making or gaining political distinction. When one approaches old age, serenity of mind is the greatest happiness, but there can be no serenity of mind if one's recollections are of dishonest measures taken to gain advantages, of mean actions, of friends betrayed, of foes crushed, of selfishness ruling every action.

To gain serenity of mind one must live as a good citizen, kindly, considerate, public-spirited, generous according to one's means, and, above all, upright and honest. With such a record it matters very little to one who has passed the stage of active life, whether fame or fortune have been won. And this is the stage to which all should look, shaping their ambitions and their conduct so that whatever degree of success they may attain, they shall at least in the end earn rest from labor and the respect of their fellow-men.—*Baltimore Sun.*

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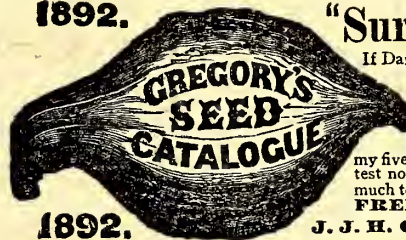
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W. G. CLEMENTS, AGT., RALEIGH, N. C.

1892.



1892.

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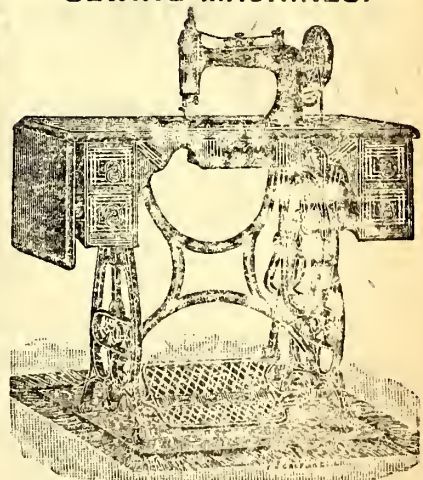
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It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all the ages, were he the very meanest of all, have an end! What is done is done; has already blended itself with the boundless, ever living, ever working universe and will also work there, for good or for evil, openly or secretly, throughout all time.—*Carlyle.*

Now, O man, cease for a little from thy work; withdraw thyself for awhile from thy stormy thoughts forget thy weary and burdensome struggling; give thyself for a time to God, and rest calmly in him. Leave all around thee where God is not, and where thou wilt find no help from him; go into the inner chamber of thine heart, and shut the door behind thee. Say then with thy whole heart, "I seek thy face, O Lord; teach thou me how and where I should seek thee, and where and how I shall find thee." *St. Anselm.*

The need of Sunday school teachers is study. Sunday school lessons are carefully prepared for their benefit, but no amount of preparation, not done by themselves, can answer the purpose of individual study. No teacher has a right to go before a class without special preparation other than that involved in reading over the lesson as given in the printed leaves. It is unjust both to teachers and pupils. Every teacher should be provided with a Bible Commentary and should use it in the work of preparation for the day.—*Selected.*

JAS. I. JOHNSON,
(Successor to Lee & Johnson)

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AND

Seedsman

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All Goods Guaranteed.—Send in your orders.—Mention the Amount you wish to invest and upon What Terms you prefer purchasing. We do thorough Tuning and Repairing.

NOTE—MR. D. J. BOWDEN of our firm is traveling through Southeastern Virginia and will gladly give any desired information, or make special arrangements with our many friends in that section. Mr. B. is a fine organ tuner—give him a warm welcome, and a big order.

Very Respectfully Yours,

ANDERSON, BOWDEN & Co,

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DONALD KENNEDY,
ROXBURY, MASS.

THE MUTUAL LIFE Insurance Company of New York

RICHARD A. MCCURDY, PRESIDENT.

Statement for the year ending December 31, 1891

Assets, \$159,507,138 68

Reserve on Policies (American Table 4%)	\$146,968,322 00
Liabilities other than Reserve	507,849 62
Surplus	12,030,967 16
Receipts from all sources	37,634,784 53
Payments to Policy-Holders	18,755,711 86
Risks assumed and renewed	607,171,801 00
184,470 policies, amounting to	695,753,461 03

NOTE.—The above statement shows a large increase over the business of 1890 in amount at risk, new business assumed, payments to policy-holders, receipts, assets and surplus; and includes as risks assumed only the number and amount of policies actually issued and paid for in the accounts of the year.

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans	\$81,345,540 48
United States Bonds and other Securities	57,661,455 78
Loans on Collateral Securities	10,228,903 90
Cash in Banks and Trust Companies at Interest	5,070,153 03
Interest accrued, Premiums Deferred, etc.	5,208,085 49
	\$159,507,138 68

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus a dividend will be apportioned as usual.

REPORT OF THE EXAMINING COMMITTEE.

Office of The Mutual Life Insurance Company of New York.
January 25, 1892.

At a meeting of the Board of Trustees of this Company, held on the 23d day of December, ultimo, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1891, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct, and that the assets specified therein are in possession of the Company.

In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their approbation of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general is transacted.

H. C. VON POST, ROBERT SEWELL,
GEORGE BLISS, J. H. HERRICK,
JULIEN T. DAVIES, D. C. ROBINSON,
JAS. C. HOLDEN.

ROBERT A. GRANNISS, VICE-PRESIDENT.

WALTER R. GILLETTE, General Manager.
FREDERIC CROMWELL, Treasurer.
EMORY MCCLINTOCK, Actuary.

MILLER & LINDSAY, State Agents.

O. F. BRESEE & SONS, Gen'l Agents,
Baltimore, Md.

ASTHMA DR. TAFT'S ASTHMA CURE
address, we will mail trial BOTTLE FREE
THE DR. TAFT BROS. M. CO., ROCHESTER, N.Y.

OPIUM Morphine Habit Cured in 10
20 days. No pay till cured.
DR. J. STEPHENS, Lebanon, Ohio.

It Makes All Wrong.

"Please father, is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it father?"

"O, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums?"

"Yes John I am glad you are; I want you to do them well, and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong, in the sum, it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes all wrong?"

"Put wrong, child, how?"

"I mean father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added. "John, it is wrong to break God's holy Sabbath. He has forbid it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—*Kind Words.*

Women Not to Have a Voice.

The ministerial vote in favor of the admission of women as delegates to the next general conference, has been fully taken by the Methodist Episcopal Church North, and the vote stands, 5,602 for their admission and 5,151 against, majority of 451 in favor of the women. The lay vote was little more favorable to the women than the clerical, 236,148 votes being cast for, and 183,694 votes against their admission. A two-thirds vote was required in favor of the proposed amendment to carry it, hence, for the present, the daughters of Methodism may have no representation in the councils of their church, in the person of their own sex. We confess to great surprise at this result, for we sanguinely expected that woman would gain the honors she sought by an overwhelming vote. No body of Christian believers owes more to its women than the Methodists, and none has a larger number of distinguished women in its ranks. We really think that the vote is not creditable to the body, and that it will have an unfavorable result upon its future growth and influence. The progressive spirit of women in Methodism, as we see it and as the women will feel it, has been rebuked.

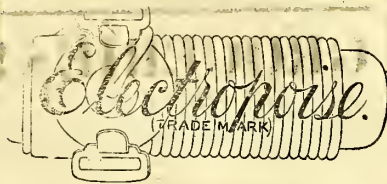
—*Heal of Gospel Liberty.*

A great revival has been in progress at Elizabeth, N. J., under the

conduct of Rev. B. Fay Mills. All Protestant denominations united in the meeting and even Roman Catholics closed their places of business on a day set apart for special religious services. The mayor of the city, who had not been friendly with his pastor and had left the church, arose, confessed his fault and asked forgiveness. Other similar reconciliations took place, and one day last week nearly all the business houses and many of the saloons were closed most of the day. It is said that 2,000 persons have professed conversion. —*Selected.*

Literary Note.

Anson D. F. Randolph & Co. will publish immediately "The Early Religion of Israel," by Prof. Robertson, of Glasgow University; "The Life Beyond," by George Hepworth; "A Girls Winter in India," by Mary Thorn Carpenter; "The Gospel of the Holy Spirit," by S. W. Pratt. The Pulpit Commentary: Job. Biblical Illustrator: John, Vol. III.: Thesalonians; 1 Timothy. "The Well-Spring of Immortality," a story of Mission Life in India. "The New Life," by Andrew Murray.



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Richmond & Danville R. R.

CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND		
	No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 05	5 00
Keyville	5 44	5 44
Ar Danville	8 00	8 05
Greensboro	*0 15	10 12

Lv Goldsboro	12 15 p. m.	*1 35 p. m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p. m.	*3 05 p. m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 40
Lv Winston Salem	*8 40 p. m.	*8 50 a. m.
Ar Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	11 57
Statesville	*1 52 a. m.	*1 09 p. m.
Asheville	6 55	5 50
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a. m.	*12 05 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	12 20 p. m.	11 45
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

NORTHBOUND		
	No 10	No 12.
Ar Augusta	*7 00 p. m.	*1 00 p. m.
Columbia	10 50	4 10
Ar Charlotte	3 05 a. m.	8 00
Lv Atlanta	*8 50 p. m.	*9 00 p.
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a. m.	8 20 p. m.
Ar Salisbury	8 27	9 45
Lv Hot Springs	*5 22 p. m.	*12 19 a. m.
Asheville	2 40 a. m.	4 25
Statesville	7 07	9 17
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a. m.	*9 55 p. m.
Ar Greensboro	10 20	11 28 a. m.
Ar Winston Salem	*11 40 a. m.	*1 18 a. m.
Lv Greensboro	*10 30 a. m.	*12 01 a. m.
Ar Durham	12 32 p. m.	4 20
Raleigh	1 25	7 00
Lv Raleigh	*1 30 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 28 p. m.
Lv Greensboro	*10 30 a. m.	*11 38 p. m.
Ar Danville	12 10 p. m.	1 10 a. m.
Keyville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

+ Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a. m. Returning leave Richmond 3 10 p. m. and 4 40 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keysville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 05 p. m., Durham 9 35 p. m. Raleigh 10 46 p. m. Returning leave Raleigh 9 15 a. m., daily, Durham 10 25 a. m., Henderson, 10 05 a. m., Oxford 11 25 a. m.; arrive Keysville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 50 p. m. daily except Sunday; arrives Keysville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 12 45 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 4 p. m.

Washington and Southwestern Vestibule Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 51 a. m., Greensboro 7 10 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 25 p. m., Charlotte 9 20 p. m., Salisbury 10 29 p. m., Greensboro 11 45 p. m., arrives Danville 1 20 a. m., Lynchburg 3 35 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12 15 p. m. and Raleigh 6 40 p. m. daily, makes connection at Durham with No 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

E. BERKLEY, W. A. TURK, Sup.

RICHMOND, VA. CHARLOTTE, N. C. W. H. GREEN, JAS. L. TAYLOR, Gen'l Mgr., Gen. Pass. Agt.

ATLANTA, GA. ATLANTA, GA.

SOL. HAAS, Traffic Manager, ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	Pass. and Mail.	No. 38.
Daily.	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 30
Macon,	7 22	1 40
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 30	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9 00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41	No. 45.
	Pass. &	Freight
	Mail.	& Pass.
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	4 20
St'h'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 49	
Arrive Gibson,	8 15	

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" " Ghlo,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
St'n Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 18
Merry Oaks,	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Died.

In Chatham county, N. C., Jan. 17, 1892, Deacon Jas. B. Gunter. He was one of the oldest and one of the best members of the church at Christian Chapel. His death was most triumphant. A good man is gone. May the Lord bless the bereaved ones.

L. S. MANN.

In the same county, Jan. 22, Richard Gunter. He was about 80 years old. He was a good man. He had been a member of the Christian church from early life.

L. S. M.

In the same county, Feb. 14, 1892, W. S. Certain. He was also a member of the church at Christian Chapel. Three good men will be missed at this church in the future.

L. S. M.

At his Fathers' in Nansemond Co., Va., Feb. 15th, 1892 Junius W. Ballard, aged 29 years, Junie was the favorite son, and greatly beloved by all who knew him. He was kind hearted, always ready to do any body a favor who called upon him. He was a loving and dutiful son and very affectionate to his brothers and sisters. He loved them all and they all loved him and now he is gone, but their love for Junie, their dear son, and brother will not grow less—it will increase until it is perfected, I trust, in a better home. He was not a member of the church though he loved the church and he would always go when he had opportunity to do so. In the death of this dear young man, I have lost a good friend. He was at old Cypress Chapel, last 4th, Sunday and heard me preach a missionary sermon. Little did any of us think that that was the last sermon he would ever hear at Old Cypress. Little did I think it would be the last time that I should ever see him, in this life. May his young friends take warning and prepare to meet their God. We must all meet at the judgment seat of Christ. God's hand is upon us and he is going to bring us to himself—if it costs the death of a beloved son, brother, or dear friend. We trust that Junie in his last hours found the Saviour, as he cried, "Lord have mercy upon me. But young friends don't wait for the last hour. You may be taken away in a moment, in the twinkling of an eye and not have chance to call upon the Lord for mercy.

Now is the time, the accepted time, and it may be the only time that you have to prepare to meet your Saviour and your loved ones. May the Lord help us all to live in readiness for death and Heaven. How sweet it will be to meet our loved ones there. May the Lord in his mercy bless and comfort the almost broken hearted father and mother. May the Lord lead and comfort the four brothers and two sisters, and by and by may father, mother and children constitute an undivided family in the beautiful City of God. "Yes, we all live to God! Father, thy chastening rod so helps us, thine afflicted ones to bear, that in the spirit land, meeting at thy right hand. 'Twill be our heaven to find that He is there." Funeral services by the writer, H. H. B.

Received, "Utah, A Peep Into a Mountain Walled Treasury of the Gods," is for sale by News Dealers at twenty-five cents per copy, or will be mailed upon receipt of that sum by J. H. Bennett, Salt Lake City.

People with delicate stomachs find Ayer's Sarsaparilla agreeable to the taste, and, therefore, prefer it as a blood-purifier to any other. This is one reason for its great popularity as a spring and family medicine. Safe, certain, and palatable.

"All signs fail"—except pimples and blotches. These never fail to indicate and impure condition of the blood, which may be thoroughly cleansed and renewed by the use of Ayer's Sarsaparilla. The most efficacious and economical of blood purifiers.

Future Preparation

Is an instinctive law of nature—how necessary it is to be prepared for that night-fiend to children and horror to parents, croup Taylor's Cherokee Remedy of Sweet Gum and Mullein is the panacea for coughs, colds and consumption.

House and Lot for Sale.

By virtue of authority given me by deed executed by W. W. Ellis and wife to J. H. Fleming, Trustee, recorded in B. 113, in page 731, I will sell for cash on Monday, March 7th, 1892 at 12 m., at the Court house door of Wake county, the lot described in said Mortgage situated on North side of Cabarrus Street and beginning at intersection of Cabarrus and McDowell Streets being 208 feet by 60 feet and containing a good two story dwelling and other houses on premises.

J. H. FLEMING, Trustee.

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